

OLLSCOIL NA HÉIREANN, GAILLIMH
NATIONAL UNIVERSITY OF IRELAND, GALWAY

1ST ARTS EXAMINATION 1999-2000
INTRODUCTION TO HISTORY

PAPER 2

H1100

Owen Dudley Edwards

Niall Ó Ciosáin

Róisín Healy

Caitriona Clear

TIME ALLOWED: THREE HOURS

ANSWER FOUR QUESTIONS, ONE QUESTION FROM EACH SECTION A, B, C, D
ANSWER EACH QUESTION IN A SEPARATE ANSWER BOOK

SECTION A

1. What do these two texts tell us about the Protestant sense of identity in France in the late seventeenth century?

Children have dishonoured their parents, parents have not taken care of the education of their children, we have been dominated by self-love, puffed up by pride, transported by ambition, made furious by a desire for vengeance which has produced a thousand quarrels and disputes among us, made sinful and abominable by our unclean desires; our greed has been like an all-consuming fire, we have lied to our relatives and neighbours; You have frequently admonished us and warned us through your servants, but we closed our ears and our hearts...

You have destroyed our temple because we profaned it with our impiety, your word was read there but we filled the holy place with worldly talk, your gospel was preached there but we indulged in worldly thoughts, we were as corrupt when we left as we had been when we entered...

(Protestant prayer, southern France, late seventeenth century)

This persecution will last a few years
Until eighty-nine when it will come to an end
Following the prophecy of the New Testament
And of the seventh chapter of Daniel the prophet

(From *Entretien d'un curé, d'un capucin et d'un nouveau converti* [Conversation of a priest, a monk and a recent convert], c.1686; Daniel, ch. 7, v.25: He shall oppress the holy ones of the most high, thinking to change the feast days and the law; they shall be handed over to him for a year, two years and a half year)

2. The following is an extract from Johann Gottlieb Fichte's *Address to the German Nation*, 1807. Comment on Fichte's understanding of freedom, explaining how and why it differs from that of the French revolutionaries.

Freedom to the [German tribes fighting against Romans] meant just this: remaining Germans and continuing to settle their own affairs, independently and in accordance with the same spirit, and propagating this independence in their posterity. All these blessings which the Romans offered them meant slavery to them because then they would have to become something which was not German, they would have to become half-Roman. They assumed as a matter of course that every man would rather die than become half a Roman, and that a true German could only want to live in order to be, and to remain, just a German and to bring up his children as Germans.

over/

3. Comment on the following:

I attended the Suffrage Meeting in the Phoenix Park on the 8th September. It left me envious of the Englishwoman. She had all she wanted with the exception of a mere vote. An English ruler, an English parliament, an English army and navy, whose uniforms her husbands or sons might wear with pride. She stood there a free woman, and wondered what the Irishwoman was doing, or why she took such scant interest in the suffrage question..... But in the present woman war, where stands the Irishwoman? With our language dying, our traditions fading, our faith paling, the landmarks of our nationality disappearing around us one by one, has the Irishwoman money and time and energy and place in her heart for a fight for a class? The rights of a class when the issue of a nation's existence is at stake. Granted that an Irishwoman wants a vote, she wants something else more, to nationalise her land, to keep it Ireland and not West Britain. The suffrage movement is turning thoughts of the average Irishwoman Englandwards. That is its greatest danger in the present state of this country.

('Máire'[probably Máire de Buitleir] Catholic Bulletin 1912.)

SECTION B

1. Luther and Calvin agreed in demanding obedience to princes and denouncing rebellion. How then did their followers later justify opposition to rulers? (You can discuss Lutherans or Calvinists or both if you wish).
2. 'Any change in religion could not fail to be full of political consequence for a world in which its significance was so pervasive' (Zagorin). Discuss this proposition with reference to one or more of the areas about which you have read (Germany, France, the Netherlands, England, Ireland)
3. 'Once the religion of the subjects is different to that of the prince, the dominance of the one cannot be complete, nor the obedience of the other'. How well does this statement apply to Protestants (Huguenots) in France or to Catholics in Ireland in the sixteenth and seventeenth centuries?

SECTION C

1. In what ways did the Declaration of the Rights of Man and of the Citizen mark a break with the old regime?
2. Who wanted France to go to war in 1792 and why?
3. 'In the beginning was Napoleon' (Thomas Nipperdey). How great was the impact of the Napoleonic wars on nationalism in Germany up to 1815?

SECTION D

1. Were women, ultimately, more politically successful in large male-dominated political organizations or in specialized women's organizations, in Ireland in the years 1850-1922?
2. Why did the constitution of the Irish Free State establish full political equality for Irish women, in 1922?
3. What were the kind of issues Irish women organized around, in both political jurisdictions in Ireland, 1922-1937? Were they successful in their campaigns?